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# THE REFORMER.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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*For the Reformer.*

## CLERICAL OPPRESSION.

There can be no more effectual method of accomplishing fraud, than by removing, in the first place, from the minds of the subjects on whom the fraud is intended to be practised, the suspicion of danger; for even "*a prudent man*" must foresee the evil before he "*hideth himself*." While men consider themselves perfectly safe, however perilous may be their situation, all endeavours or entreaties to prevail on them to escape therefrom, will prove ineffectual.

The most important, and, by the by, the most difficult thing to be accomplished in order to avoid impending evil, is to be convinced that danger exists. The difficulty in convincing men of their danger, arises generally from the circumstance that such a conviction opposes their inclination; and as human belief is governed as well by inclination as evidence, where men are strongly inclined to disbelieve, it not unfrequently requires tenfold evidence to overcome their inclinations: and, indeed, history, but particularly the history of the church, furnishes numerous examples where even the strongest evidences, enforced by the most ardent entreaties, have proved insufficient to arouse men to a sense of danger, until sad experience alone taught them their folly, and they were left the hopeless victims of oppression and cruelty.

Because professing christians in our day are placed under circumstances, differing in many respects from those under which their predecessors were placed, they seem to flatter themselves into a belief, that like evils can never befall them; forgetting that the same

delusion has beguiled men in every period of the christian era; and that clerical oppression in its advances has ever adapted itself to the prejudices, manners and spirit of the age and country in which it has erected its standard.

Let us here for a moment inquire into the primary cause of all the dreadful evils and oppressions which have afflicted the humble and sincere followers of Christ, from the very commencement of clerical ascendancy.—However different may have been the views of different historians, and however lavish they may have been in their censures upon other individuals, and other sects, who embraced opinions differing from theirs, yet all, without exception, bear concurrent testimony in their histories, that the primary cause of all persecution and oppression in the church, was found in an arrogant and wealthy *clergy* exercising an influence over the *civil power*.

It is in the nature of things that *wealth* and *power* cannot always be acquired by a uniform adherence to the same means in order to obtain them; inasmuch as a change in circumstances will frequently render the same means not only unadvisable, but impracticable. For a corrupt and worldly-minded clergy in our day, to resort to the scheme of a "*Holy War*" or the sale of "*Indulgences*," in order to obtain *wealth* and *power*, would be to defeat their object—but does it therefore follow that that object can never be accomplished? Wherein would be the difference to this community whether the clergy were to acquire an ascendancy, and promote oppression by means of "*indulgences*," or by means of National, Bible, Tract,

and Sunday School Union Societies? The admitted cause of evil, in every period of the christian church, has existed in placing *wealth* and *power* at the discretion and under the control of the clergy, whatever might have been the means used in order to acquire them. Now the only thing necessary at present for every sincere christian (in order to prevent his own deception, and as a consequence, his aiding in the deception and oppression of others) is to ascertain whether the numerous schemes and societies now in operation, are in their nature and tendency calculated to increase the wealth and promote the influence of the clergy. Perhaps there cannot be a more conclusive evidence of its being the fact, than that the clergy are petitioning for the interference of civil power in favour of their schemes: for it is a fact incontrovertible, that the clergy have never courted the civil power until they were assured of their influence, which influence has ever been augmented by their control over wealth.

"The *Bishops*," (in the 12th century, according to Mosheim) "when they wanted money for their private pleasures, or for the exigencies of the church, granted to their flock the power of purchasing the remission of the penalties imposed upon transgressors, by a sum of money, which was to be applied to certain religious purposes; or in other words, they published 'indulgences,' which became an inexhaustible source of opulence to the episcopal orders, and enabled them, as is well known, to form and execute the most difficult schemes for the enlargement of their authority, and to erect a multitude of sacred edifices, which augmented considerably the external pomp and splendor of the church."—See *Church History*, vol. ii. p. 286.

Thus we perceive, that the money raised by the sale of indulgences in the twelfth century, though professedly for "*religious purposes*," was applied "to form and execute the most difficult *schemes for the enlargement*" of the authority of the clergy—the erection of "sacred edifices," and for

augmenting "*the pomp and splendor of the church*." And do we not perceive that the money raised in our day by "*religious schemes*" under different names, is appropriated to, and is fast accomplishing the same object? J.W.

[From the *Religious Inquirer*.]

#### CHURCH AND STATE.

*Mr. Editor*—I wish to call your attention, and the attention of the public generally, to the subject named in the words placed at the head of this article. Every careful observer of the times must be aware that this is no ordinary period. Orthodoxy has taken alarm, and conscious of the weakness of her arguments, she seems determined to supply their deficiency by calling to their aid the whole weight of our civil institutions, and maintain her former popularity by obtaining the control of every office in the gift of the people.

I have no wish to excite unnecessary alarm. But the evil consequences of a priestly establishment, are so numerous and so weighty, that we should be jealous of our rights, and guard against every appearance of encroachment upon them by that class of people who have never had power without abusing it.

I do not think the orthodox are aiming at having their peculiar sentiments established by law. They are too well aware of the strong prejudices existing in this country against such establishment, that they will not very soon, if ever, attempt it. But they are aiming at an object no less dangerous or pernicious. They intend, by concentrating their influence, by the aid of their various plans ostensibly for the evangelizing the world, by their Sabbath schools and home missions, to render it *unpopular* and extremely dangerous for a man to embrace or support any system but their own.

They intend to rule the government, by making all its officers *feel* that if they are not orthodox, they shall be



removed—and all wishing for office that they shall not be elected unless they pay homage to orthodoxy. Such control may be very good, but for myself, I shall oppose it, long as I can write, long as I can speak, or manifest any sign of disapprobation. Man should be free. He is beginning to acquire independence, but such control would place him back in the days of monkish gloom. I wish, Mr. Editor, you would caution your readers on this subject, and bid them watch closely the movements of the orthodox party.

### STOP THE MAIL.

At a late meeting of the Washington County Conference of Churches, held in the town of Calais, Maine, the following resolve was passed:

*“Resolved, That this Conference also concur with the General Conference in the following resolution, viz. that it be recommended to all connected with this body, to renew their memorial to the Congress of the United States, at its next session, praying for the suspension of the transportation of the Mail on the Lord’s day.”*

The South Middlesex [Mass.] Conference of Churches, at its semi-annual meeting, Oct. 14, 1829, unanimously passed the following resolution:

*“Resolved, That we approve most cordially of the plan which many have adopted, to memorialize Congress on the subject of the transportation of the Mail on the Sabbath, praying for its discontinuance: and that we will use all proper exertions to put such a plan in execution in the towns where we reside.”*

The Hancock and Waldo Conference of Churches, Maine, recently passed the following resolution:

*“Resolved, To recommend to the members of churches connected with this Conference, and to the friends of morality generally, to renew their memorials to the Congress of the United States, praying that the laws requiring the transportation of the Mail, and the opening of Post Offices upon the Sabbath, may be repealed.”*

At a meeting of the Andover Asso-

ciation in the West Parish, [Mass.] the following resolutions were also passed:

*“Resolved, That it is the sense of this body that it is our immediate duty as Ministers and Christians, and patriots, [!!!] to exert our influence to procure a memorial from our respective Parishes and vicinities, to be forwarded to Congress, praying that the transportation and opening of the Mails on the Lord’s day may be prohibited.”*

*“Resolved, also—That all the Brethren in the Ministry, and all who love God and their country, throughout the country and the commonwealth, be earnestly requested to co-operate with us in thus endeavouring to promote the due observance of the Sabbath.”*

The foregoing “Resolutions,” with others that might be given, show that the New England and Presbyterian *Clergy* are again about to open the campaign against Congress and the voice of the nation. They have indeed declared that they will never abandon this attempt till they succeed or ruin ensues. The friends of civil and religious liberty very much mistake the men with whom they have to contend, if they suppose they will rest till they accomplish their ends or bring about a civil war in this country.

At the great Meeting of State Conferences, of Messengers from Benevolent Societies, &c. held at Waldoboro’ in June last, it was said in reference to the Mail Question,—“*WE will let CONGRESS know that our Rulers SHALL OBEY US—that WE are THEIR MASTERS.*” They intend to make good their words, and if they cannot get a sufficient number of their tools into office to accomplish their purposes, it will be seen that they will denounce the government as Atheistical, and endeavour to get up an insurrection in the country, and carry their measures by the force of arms. On the other hand, if Government should accede to their demands in stopping the Mail, the citadel of our hopes and liberties is carried, and every obstacle to the complete triumph and ascendancy of a corrupt Clergy is removed. The scale on the side of priestly in-

fluence will then have preponderated, and there is nothing to hinder it from moving on to the full extent of their wishes.

Such is the dilemma in which we find ourselves placed in a few years by means of the innumerable societies that have been got up by the Clergy, and the vast sums of money that have been raised and placed at their disposal. Whoever, therefore, under the present circumstances of the case, gives one cent to any of their schemes, is a betrayer of the liberties of his country, and helps to bring on its subjugation, misery, and ruin. We should be willing to use less plain and decisive language, if facts and a regard to the welfare of society would warrant it—but we regret to say that they do not. The Clergy themselves very well know what they are aiming at, and what they intend to accomplish, or produce one general convulsion that shall shake the whole country. If there be yet any among the people who are so blindfolded or so devoted to the priesthood as not to see the objects they have in view, such persons deserve commiseration, and they may see their error and want of discernment when too late, and when they are sharing in the evils and calamities which they have helped to produce.

The following article is copied from the *New York Morning Courier*, one of the most respectable and extensively circulated papers printed in that city. How long will it be before the conductors of similar papers will release themselves from the trammels of priestcraft, and venture to express their real sentiments on a subject involving the most important consequences to the liberties and welfare of this country? Such papers as refuse to give or copy a warning voice when the civil and religious liberties of the nation are so seriously threatened, ought not to receive the countenance and support of the friends of freedom. It would therefore be well for them to withdraw their patronage from such as are the willing tools and vassals of priestcraft, and encourage those who regard the welfare of their country and the cause of religious liberty, more than

the compliments and smiles of men who are aiming to overthrow the foundation of every thing which ought to be held dear by American citizens.

#### STOPPAGE OF THE U. S. MAIL ON SUNDAY.

We have learned from several quarters, that simultaneous attempts are making in various sections of the country, to get up petitions and memorials for the purpose of influencing the next Congress to pass a law for the stopping of the United States' Mail on Sunday. If such be the fact, the active friends of civil and religious liberty throughout the country, will do well to awaken from the lethargy into which their victory of last year may have thrown them. The purity and simplicity of our holy religion have been more injured by the attempts of designing men to turn it to unworthy uses, than all the open and avowed opposition which was ever brought against it in any age of the world.—Let, but once, the precedent be established, that Congress may legislate at the call of the religious prejudices of any particular sect of men—let this be but well established, and no one can predict the consequences that may follow.

This question is too important to be viewed simply in relation to its bearing upon the trade and commerce of the country. Although the stoppage of the mail for one day in seven, would produce incalculable evils to every interest, and all the industrious classes of the country, yet the principles that would be enforced, from the passage of such a law, would tend more to shake the durability of our government, to affect the character of our free institutions, and to impair public confidence in the strength of civil and religious liberty, than any enactment which was ever attempted to be passed since the establishment of our government. True religion seeks not the passage of such a dangerous law. True religion enters the closet—pours forth its supplications in private—feeds the poor—



clothes the naked—inflames not the prejudices of sects—is modest and unassuming in its demeanor—mixes not in political affairs—is not ambitious, designing, cunning, and fond of accomplishing vast schemes by doubtful means.

We trust that the attempt may be met on the threshold, and put to rest at once, by the efforts of the true friends of civil and religious liberty.

[From the *Marietta (Pa.) Pioneer.*]

#### SUNDAY MAILS.

We are rejoiced to notice that the common political papers of the day are beginning to sound an alarm on this subject—an alarm is necessary at this time, and the press must sound it. The plan for laying this first step in the broad staircase which shall unite the State to the Church, has been re-moddled and extended in every possible direction, in order, no doubt, to surprise and force Congress into compliance with their demands. This has been done by ecclesiastical bodies passing resolution after resolution expressive of their determination again to besiege Congress to stop the mail. It has lately been ascertained that the holy zeal for the Sabbath of some of these "Christian party in politics" men, led them, in some cases, to commit pious frauds. In one particular case, a pious teacher, unable to get signers enough to a petition, carried it to school and made his scholars sign it! If this hint be duly improved, one half of the petitions presented next winter may be filled with the names of Sunday School scholars, who may thus early be taught the arts of that government to which a reverend D. D. undoubtedly referred when he wrote, that, "in ten, or certainly in twenty years, the political power of this country would be in the hands of those who had been educated in Sunday Schools." Let our Representatives in Congress remember this, that they may not be deceived by a long string of names, and let the public presses boldly proclaim the undoubt-

ed opposition of nine-tenths of their supporters, to the abolition of Sunday Mails, and to the Union of Church and State.

[From the *Hartford (Ct.) Times.*]

#### SUNDAY MAILS.

It is intimated that renewed efforts will be made to stop the Mails at the next session of Congress. We had hoped, that after the ineffectual attempt last year, and the unanswerable arguments in Johnson's Report, that this alarming sectarian usurpation would be forever dropped. Should petitions again inundate the halls of our national legislature, in favor of this extraordinary project, calculated from its very nature to strike the first blow against religious liberty, and which is totally unconstitutional, it is time that the voice of the people should be made manifest. The attempts made to influence the last Congress, were considered in themselves so ridiculous and so utterly preposterous that the people considered it useless to express any opinion upon the subject. There was a trust, a laudable and a just one, in the integrity and patriotism of the representatives, and the petitions were very properly discountenanced. If, however, any class of men, from bigoted and sectarian zeal, shall again attempt to overawe Congress, and induce its members to commit an unconstitutional act, we think it right in the great body of our citizens to express their mind on the subject, and forever put at rest the wild schemes of these enthusiasts. We are not disposed to see any class, under the cloak of more than ordinary sanctity, attempt to subvert our liberties.

#### HIGH ASSUMPTIONS.

[From a *Vermont paper.*]

VERMONT LEGISLATURE, *Monday, Oct. 12.*

*In the House.*—Mr. Hodges offered a resolution, providing for the adjournment of the House on Wednesday afternoon, for the purpose of allowing the Vermont Bible Society to hold their annual meeting in the State House on that afternoon.

Mr. *Dee* opposed the resolution, believing it to be an infringement on the rights of the people to prolong the session and increase expenses by giving up a half day to any society. The yeas and nays being called for and taken, were yeas 62, nays 129, so the resolution was rejected.

*Wednesday, Oct. 14.*

The resolution providing for the adjournment of the House at four o'clock this afternoon, to afford an opportunity for the meeting of the Bible Society, was sent back by the Governor and Council with proposals of so amending it that both Houses adjourn for that purpose at half past 2 o'clock instead of four.

Mr. *Dee* opposed the concurrence of the House in the amendment on the ground that the House had already decided the question, and should not now alter the decision.

Mr. *Elliot* also thought it not best to concur, although he hoped the House would adjourn as soon as possible.

Mr. *Pettibone* spoke in favor of concurring.

When a division being called for, the House stood, ayes 81, nays 91—so the motion was lost, and Mr. *Dee* was appointed to inform the Governor and Council.

We are happy to learn that there are some men in the Vermont Legislature who are not willing to have the interests of the state sacrificed to gratify a few individuals, and who are bold enough to be honest even against popular opinion.

The state is paying probably not less than five hundred dollars a day while the legislature is in session, and if they were to give up half a day to business that is entirely foreign to the object for which it was convened, two or three hundred dollars of the public money would be squandered to no purpose.

If the Vermont Bible Society is to be made a state business, the legislature would do well to appropriate a few hundred dollars, which, in the hands of trusty agents, would supply all the destitute families with the Bible in the state, and would supercede the necessity of the Bible Society holding its annual meetings in the State House during the session.

## A TRUE PICTURE OF THE TIMES.

*[From the New York Telescope.]*

I witness daily, so much iniquity, in one shape or other, that my heart is truly pained at the sight, and it seems to extend to, or pervade all classes of society, not only in this city, but throughout the country, as well as every nation. The most superficial observer cannot but see that the world is in a most wicked and corrupt state. Every species of fraud and vice is practised, almost by every person, professor and non-professor, so much so, that it is almost impossible for an honest man to obtain a livelihood. It would seem that not only strangers are ready to devour and destroy you, but even relatives and friends are at variance with each other, and ready to tear one another to pieces, where interest, or money is at stake. Confidence, it seems, is entirely lost between man and man, so much so, that it is necessary, in every kind of trade or business, to make a sure contract before engaging to perform any work or business, lest cheating be the result. I have seen an honest man engaged in business, who, being conscientious, and expecting to find others in some measure so, has unexpectedly gone forward, and in a few years found himself, and perhaps a numerous offspring, objects of charity; victims to *swindling*: this passes off with the world, as a kind of honest way of trade, and is daily practised without any compunctions of conscience: when this poor man, whom they have ruined, becomes their debtor, he is oppressed and often cast into prison, besides being stripped of his all, and that too, by the very wretches who have destroyed him. This is but a faint picture of the conduct of the world in this day. We will not, in this place, take notice of the more gross crimes which are daily committed, and for which our penitentiaries and state prisons are filled, nor will we mention the horrid distress which exists in families by indulging pride



and passion, or the wretchedness produced by heads of families visiting houses of ill-fame, gambling houses, &c. nor will we here relate the moral depravity exhibited by youth and children, practising similar vices, cursing and swearing, and fighting at every corner of the street. I say we will not dwell upon these deplorable vices, which render our world a sort of hell; but we wish more particularly to show the abominations and wickedness which fill the hearts of those who pass for respectable and good men. None but the all-seeing eye of Jehovah, knoweth the depths of guilt and sin which fill our city. Cruelty, hard-heartedness, and oppression are the characteristic features of this city, and nothing but the restraining power of God prevents men from literally devouring each other. It may be said, that such are the fruits of the children of disobedience, and we expect nothing better. Truly so. And are not those who take upon themselves the profession of religion, guilty of the same things in a greater or less degree, and that too, under a mask of great sanctity and piety?—They pretend to be the people of God, but their works belie them, and show that they have neither lot nor part in the matter. They go to church or to meeting, and hire a priest to preach and pray for them, and are as particular in the external form and appearance, as were the Scribes and Pharisees of old, and yet their daily conduct proves that they are not the followers of Jesus Christ. In a word, it would appear that nothing but speculation and merchandise is made of the Gospel. What a blessing it would be if every meeting house was sold, and the proceeds given to the poor, and people were prohibited from going to these places, where they become gospel-hardened by formality, false and corrupted teachers. If this were the case, the people, instead of being ruined by priests or corrupt sects, would remain at home and bring up their children in the fear of the

Lord; or at any rate, they would then see the absolute necessity of turning to something better for comfort and salvation. For my own part, I frankly state that I visit none of these meetings, for I see nothing in them but the dry bones of Ezekiel's vision; and if the people who possess any spark of sincerity, do not come out from among them, it is greatly to be feared that they will be destroyed by the scourge that is about to pass over them—for most assuredly the Lord will bring them all to an end. The little stone cut out of the mountain without hands, will break in pieces this image of sects, which the whole world of professors now worship. The true Church has fled into the wilderness, and is no longer visible. She has never risen in her purity, except partially, since the days of the Apostles—and it is owing to this that the world is now filled with crime, misery, sin, and infidelity. The savoury spirit of the Gospel is lost, and nothing but a revival of primitive apostolic religion will ever effect a reformation in the land; and from all appearances (it being darkest just before day-break) there will soon be a dawning of the sun of righteousness, to illuminate this benighted and miserable world. Hence it becomes every person, who wishes to obtain the favour of his Maker, and escape the wrath to come, to come out from the world, professors and non-professors, and act in every respect, justly, honestly, and sincerely towards God and man; to pray for divine aid and direction, and to be delivered from the evils and sins of the world; to act in all things from principle, with a single eye, and to copy after Him who was meek and lowly; in a word, to do justly, love mercy, and walk humbly with God.

[From the same.]

DR. SPRING,

*The Noted Presbyterian Hireling.*

I wish to make some remarks respecting the noted hireling priest, "Rev. Dr." SPRING, the three or four

thousand dollar salary man. I was informed that this worldly and corrupt preacher, who insists so much upon evangelical religion, practises diametrically opposite to what he preaches, thus giving the lie to his profession. He preaches lowliness and simplicity of heart, and yet lives in the style of an Eastern Nabob or Ambassador; dresses in rich and fashionable apparel, and has absolutely recommended such dress to the members of his church. He often beseeches his hearers to bring up their children in the nurture and admonition of the Lord, and yet he brings up his own in the ways of the world, of sin and folly: he indulges them in the most costly and fashionable dress: he recommends humility, and yet he is seen dashing through our streets in the style of a modern dandy. While he preaches self-denial, he copies after Dives, who fared sumptuously every day. As a specimen of his self-denial, he has his servants at home, and the poor son of Africa is seated before him in his carriage, driving him through our streets to visit the houses, not of the poor and needy, but of the rich and wealthy, to partake of sumptuous feasts, and to receive their rich presents. The name of God often in his lips, but his holy law despised. His children are heard playing upon the piano, as you pass his door, and following all the vanities of the world—and he even sends them to the dancing school, and encourages them in going to parties of pleasure. I must now close—my heart sickens at the picture.

O! ye priests! who profess to be guides to the people, and way marks for glory, how can ye expect to stand justified for such conduct before Him who shall judge the world in righteousness? Are you not a stumbling block to thousands? And are not the members of your own meetings going down the broad road to destruction by reason of your hypocrisy? And will not their souls be required at your hands? And what I say to you, I say to *all* the

hireling and corrupt priests, not only of this city, but of all the world.

#### SOCIETY FOR ENFORCING SUNDAY LAWS.

It was mentioned in our last number that an association had been formed near Newtown, Buck's county, to prosecute any and all who should do any temporal business, under any circumstances whatever, on Sunday. Alexander Boyd, a Presbyterian preacher, in the vicinity of Newtown, appears to be the active agent of this association, backed by some of his congregation, whom he has duped into his measures. If this Mr. Boyd had as much of christianity as his works show him to have of pharisaism and officious intermeddling with the concerns of other people, we should be spared the necessity of noticing him in any way to his disadvantage. But when a man, pretending to be a preacher of the gospel, so far departs from the spirit and principles of that gospel as to get up a society for the purpose of fining or imprisoning honest and upright citizens who do not come up to his standard of legal requirements, we know very well what kind of christianity such a person is in the possession of, and consider it right and proper for his own benefit as well as that of his flock, whose fleece he claims, to strip from him his sheep skin covering, that he may appear in his true character. Seriously then, can either minister Boyd himself or any of his flock, believe that he is in possession of one particle of that religion which he professes to preach? There must be an uncommon portion of blindness among mankind to hire such a man to teach them the way to heaven. It is truly the blind led by the blind. We hope that both this guide and his flock will ere long get their eyes open, and steer a different course from the one they are now pursuing; for it is the same course which, in every instance, has led to the rack or the stake, when times and circumstances would permit. One man, and



a more honest or worthy individual cannot be found, has already been subjected to an expense of 60 or 70 dollars by the prosecutions of the professedly religious in those parts, on the alleged ground that he had violated the laws of the Sabbath, because he endeavored to save some of his property from injury on that day upon which the priesthood earn nearly the whole of their living.

Laws which so much favor one class of men and operate so seriously against others, do not seem very consistent with the genius of our country or the rights of its citizens; and if this system of prosecution, under the name of Sabbath laws, is to be pursued, backed by the formation of societies to sustain them, we should suppose the people of this state would see the propriety of petitioning their representatives to rescind such laws as are thus made to harass and distress honest and upright citizens, for endeavoring to save their property from injury. An instance not materially differing from the one noticed in the last Reformer, has lately come to our knowledge, in which minister Boyd is a prominent actor. A respectable Innkeeper in Newtown, having his whole crop of wheat out, and perceiving a shower approaching, with such assistance as he could command, endeavored to secure it by hauling it in on Sunday. As this man was a native of France, and had been one of Napoleon Buonaparte's life guards, and not much used to Sunday restrictions, minister Boyd condescended, before putting the operation of the law on him, to send him a letter, of which the following is an extract:

"Newtown, July 27, 1829.

"DEAR SIR—I feel it to be my duty to write to you on a subject which has excited much interest in the village and neighborhood. Last spring, about eighteen or twenty individuals in different parts of the congregation, formed themselves into a society to suppress the violation of the Sabbath, by enforcing the laws of the Common-

wealth against transgressors. A notification to the public was proposed, but from some circumstance, was never sent to the printers—and until that is done, we feel reluctant to enforce the law, least persons might think we had taken advantage of them. We learned with sorrow, that a few Sabbaths ago, you and some dozen of people were in your lot hauling in your wheat to your barn. *We* considered this a highly criminal offence, not only against the holiness of the Sabbath, but against the laws of the State. I now write to you, in hopes that in future you will carefully avoid doing any thing on the Sabbath that will subject you to the discipline of the law; for our Society are determined to execute the law, after they issue their publication.\* Another thing which I write to mention, is, it has been reported to us that you send your wagon out on Sunday, with porter, through the neighbourhood. Now, Sir, I do hope you will carefully avoid this in future, for I tell you *that you are and will be carefully watched*—and after this notice, if you still persevere, you will have no excuse, and may most certainly expect another kind of expostulation.

"I am, dear sir, your true and sincere friend. ALEX. BOYD.

"MR. J. ARCHAMBAULT."

The following is Mr. Archambault's reply to the foregoing letter:

"Newtown, July 28, 1829.

"*Reverend Sir*,—I have received the letter you did me the honor to address to me yesterday, and I feel all the gratitude that your advice and your professions of true and sincere friendship merit. I have carefully read the law against violating the Sabbath, and find that works of necessity and charity are permitted to be performed on that day; and as I would carefully avoid wantonly violating the Sabbath,

\* We would wish to see this publication issued as soon as may be, that it may be known what we are to expect. *Ed. Ref.*

I should think it an indispensable duty and a meritorious act to perform a necessary act of labour on that day—and surely saving or assisting to save a poor man's whole crop of grain, which is to give bread to his family for twelve months, from threatened destruction, cannot be called by any right minded or feeling person, a highly criminal offence. Independent magistrates have decided the act to be a work of necessity, and my conscience acquits me of any thing like crime or impropriety in it. You tell me that I *am and will be carefully watched*; but as spies and informers are notoriously the most infamous characters, so yours have commenced with falsehoods. I have never sent my wagon out with porter on the Sabbath, nor had I some dozen or one dozen men to assist me in saving my grain. In return for the advice you have given me, and the *threat of another kind of expostulation*, I must advise and request you would let me alone, as there is considerable danger in persons who live in houses made of glass throwing stones.

"With equal truth and sincerity, I am yours. J. ARCHAMBAULT.

"REV. ALEX. BOYD."

*For the Reformer.*

Take heed that you do not your alms before men to be seen of them, otherwise you have no reward of your Father which is in heaven. *Matt. vi. 1.*

There is no part of the gospel which promises reward hereafter for any thing but the practice of virtuous and good actions towards men, and true piety towards God. There is no reward held out for them who approach him in the pride of their heart or who introduce pomp and parade in their worship of him, for the selfish purpose of being seen of men; but, on the contrary, all pageantry and show, in the practice of every christian virtue, is every where condemned; and in our text, the ostentatious manner of doing their alms, as practised by the Pharisees, is particularly and emphatically censured

by Christ himself, as having no higher object in view, than to appear pious before men; and forbidding his followers from doing so, on pain of forfeiting the reward to be expected from their "Father which is in heaven."

That almsgiving which goes to relieve the wants and alleviate the miseries of our fellow creatures, is a christian virtue, and it is that charity which "covers a multitude of sins," and will not fail to meet with its reward. But it must be done from pure and benevolent motives, and a sympathetic feeling for our fellow creatures in distress, and not with a view to appear pious before men, and cover our iniquities with the mantle of hypocrisy.

But does charity consist in giving our substance to those who are in the enjoyment and possession of more of the mammon of this world than we are ourselves? Or does it consist in bestowing the hard earnings of our industry upon rich and powerful societies, who have obtained chartered privileges from the civil authorities, to secure them in the enjoyment of lands and domains, of goods and chattels, and all their ill gotten pelf, together with the means of oppressing their fellow citizens? Surely not. Men who live in affluence, surrounded with all the luxuries of life, ought not to covet from the poor their scanty means of subsistence, which is allotted to many, who have not the necessaries of life, to say nothing of the comforts; and above whose situation, in the possession of the good things of this life, they have raised themselves so high, by fraud and imposition, clothed in the imposing garb of piety. Bestowing alms upon ruffled beggars and dandy mendicants, who are mostly the agents of those absorbing associations of the sacerdotal order which assume the name of religious societies, is to deprive your children of bread; and when you subscribe your means to the different associations or schemes for getting money, you only increase the revenue of an order of men, who are already by far too weal-



thy to be the true followers of a meek and lowly master, and who would not condescend to pray you out of your money, if they could succeed in having a *tythe law*, fixed like a burthen "too heavy to be borne," upon your shoulders. And besides, in giving to them "alms," you do not relieve a solitary case of suffering humanity. Therefore, "take heed that you do not your alms before men to be seen of them, otherwise you have no reward of your Father which is in heaven."

All those societies or associations of designing men, who think themselves made of better stuff than "the dust of the earth," and who would rather beg from others than procure a livelihood by honest industry, are becoming "rich and increased in goods, and have need of nothing." Still they solicit your alms, and that too, "to be seen of men," for they will promise to inscribe your name upon their public monuments, and blazon forth your charity to the four corners of the earth: while they must know, if they ever read the words of our text, that such charity or almsgivings, will meet with no reward from a God of infinite holiness and justice.

As all the societies and schemes invented by hireling preachers, to induce people to give their money, have no other object in view than to increase their worldly aggrandizement, the money so bestowed is worse than thrown away, since it will be an injury to the cause of religion and to society.

FRANKLIN.

#### 100,000 DOLLARS

#### *Required of Connecticut for Missionary Purposes.*

A writer in the Religious Inquirer, printed at Hartford, Ct. says:

"Being at a meeting a few days since, held in the city of Norwich, the speaker informed the congregation that the inhabitants of this state ought to raise a *hundred thousand dollars*—and said he, they can do this without making any sacrifice. They need not

deprive themselves of any thing they now enjoy. Thinking that the rich might make some objection to this trifling demand, he made the following remark: 'Think not,' said he, 'that you should preserve your property for your children, for it will be like a mill stone about their necks, that will sink them down to everlasting perdition.'"

We think it quite as likely that money will sink our modern missionaries down to everlasting perdition as those who have a more legal right to it. This demand, however, of 100,000 dollars, is but a trifle in comparison with others we have seen. In a Tract, entitled, "*Zion's Call*," printed some years ago by the American Tract Society, a "*Table of Missionary Revenue*" is given, in which 748,323,000 dollars is demanded of the people of this country for missionary purposes, or as the writer styles it, "*to fill the Lord's treasury, and accomplish his commands*." The number of missionaries which this writer proposes to educate and send out by means of this sum is 62,000. He proposes, however, only to have the interest of the 748,323,000 dollars for 20 years, which, at an interest of 4½ per cent, will yield annually 33,674,534 dollars, and in 20 years produce only 673,490,680 dollars!!! At the expiration of 20 years the original sum is to be returned to the contributors. For a more full account of this magnificent Missionary Scheme, see the *Reformer* for March, 1822, where the strong pleadings and bold demands of the writer are given in his own words.

[From the Christian Register.]

#### EDICT AGAINST HERETICS.

The following is given in a late foreign journal as the substance of an Edict recently issued by the Inquisitor General of Romagno, in Italy, Delegate of the Pope. Its insertion in our columns may be of use, by directing the thoughts of our readers to their own religious condition. Presenting, as it does, a striking view of the spiritual degradation of the inhabitants of other sections of the earth, the contrast of their circumstances with ours cannot fail

to awaken in every good mind, a deep sense of the greatness and value of our christian liberties and privileges.

Desirous that the holy Catholic faith should be preserved in purity, the Inquisitor General commands that every person shall, under pain of excommunication and other punishments, denounce to him or his vicars within a month, all heretics, or those suspected of heresy, their supporters and defenders, also those who practice Jewish, Pagan and Mahometan ceremonies; all apostates from the pure Catholic faith; those who invoke the devil, or have ever taken part in the operations of magic, necromancy, and enchantments, divinations, &c.; all who utter blasphemies against God or the saints, or, above all, against the Holy Virgin; those who conspire against the Catholic religion in secret societies, or who commit any outrage against the holy images; those who marry after making vows of celibacy; those who endeavor to dissuade repenting heretics from returning to the Catholic faith; those who possess books containing heresies or treating of religion, without the authority of the Pope; those who read or have read books of necromancy, magic enchantments, &c. or who print the same. Besides these denunciations, every person is commanded to make known the names of all those who offend in any manner against the decrees of Councils, &c.; the informations must be clear and positive, the holy office engaging to keep them secret; and because the Devil, says the Edict, to prevent so pious an act in defence of God and the Church, will denounce the informers as traitors, accusers and spies, the Inquisition beseeches the Faithful to disregard these devilish errors by recalling the words of the Gospel—"Ye cannot serve God and Mammon." The Inquisition further commands the Faithful to inform against themselves if they are guilty of any of the crimes enumerated.

["The only difference," says the Ed. of Priestcraft Exposed, "between our Creed

and Law religionists and the Catholic church, is merely a difference in power."]

For the Reformer.

*To the German Farmers & Mechanics of Pennsylvania.*

MY FRIENDS,—I have long wished to speak to you concerning your children, but being ignorant of your language, I have put off doing so, until I learned that the Reformer is printed in both languages. When I first arrived, and travelled through the state, thirteen years ago, I was pleased, and I will tell you why. I saw your beautiful fields, and your large plain but durable stone houses and barns; but what pleased me most was to see your economy. I saw that you were independent of pride and silly fashions. I saw you dressed in plain home made clothes, and I respected you more than if you had been dressed in superfine broadcloths, and fur hats with bell crowns.

But do your children follow your example? Have they not seen the fine coats and tall broad topped, narrow brimmed furred hats of the weak headed English fops, and the painted gowns and gay bonnets of the weak headed English ladies? Have they not sighed for the same toys, and teased you and your wives to give your money or your credit for them at the stores? Have they not learned more folly than wisdom from the English? These things have grieved me severely.

I will now tell you how to bring your children to their reason, and save them from running a race of pride and extravagance, which would lead the majority of them to poverty and misery; for you cannot give each of them such noble houses, barns, and farms, as you have—and if you could, they would not keep them long in company with pride and extravagance. Let your daughters learn of their mothers (before it is too late) how to card, spin, weave, and make clothes for the whole family, as they did; and instead of exchanging all the money you can raise



for outward show, send your children to good schools, six months every year, and supply them with good instructive books to read at home. Useful knowledge, such as spelling, reading, writing, grammar, geography, arithmetic, and morality, will be of greater and more lasting service to them than fine clothes. Knowledge may be transmitted to succeeding generations without end, but not fine clothes.

Consider that now is the time to commence a thorough system of education, for it is much easier for you to educate your present children, than it will be for them to educate seven or ten times as many of your grand children, and so on for ages. This will be the surest way to guard your sons from intemperance as well as pride and extravagance. Plenty of entertaining books will be likely to encourage your young men to spend their evenings and leisure hours at home instead of taverns and gambling houses.

I hope you will consider these propositions seriously, and call meetings in every neighbourhood to discuss them and carry them into effect. J. T.

#### PRAYER.

A correspondent has sent us an interesting communication on *Prayer*. We have room only to insert the concluding part which we hope will claim the attention of those whom it more immediately concerns.

"My neighbour has no right to take my money to pay for prayers said for him, but if he hires a man to pray for him, he should pay the man himself. If these views be correct, between man and man, they are so when applied to bodies of men, such as the Senate of the United States and the House of Representatives. They have an undoubted right individually to pray for themselves, as other men; or they have a right in a body, to give out the job of making prayers for them by the session, to the best bidder; but they have no right to make the people pay the prayer man. It is believed the practice of Congress in this respect is at variance with the principles of our

government. If they have a right to take the public money and pay for their prayers, they have the same right to order that prayers shall be offered up for the president, at the public expense, every morning in *his* chamber. If they have a right to expend it upon *prayers*, they have a right to hire a sermon preached once or twice a week for their edification and instruction!

"That they have an equal right with other men to have preaching and praying, if they pay out of their own monies, I readily grant; but if it were only one cent of the public money that is so expended by them, the citizens of these United States ought upon principle to object to it. We are only safe in keeping every thing in the nature of religious rights in our own hands and out of the assumption and power of the civil government. These things are more deserving of attention at this time, inasmuch as an army of priests and professors are determined to obtain an ascendancy in our country, as their brethren have obtained and maintain in all others. The people therefore cannot be too careful in guarding against any and every encroachment on their rights, as well as every violation of the principles of our government."

M. R.

[From the *Christian Intelligencer*.]

#### JUSTICE.

A missionary beggar lately met two young girls in New York, and discovering rings on their fingers, succeeded, by persuasion and threats, in robbing them of the rings, and securing them in his missionary box. On being informed of the facts, the father brought an action against the minister for swindling, carried him into the tribunals of New York--established the fact of his imposition by evidence, and had him legally punished.

#### AN APPROACHING CRISIS.

It is not difficult to perceive that a crisis is approaching in this country, such as has not been witnessed since

we became a nation. An arrogant and aspiring priesthood, as destitute of true christianity as they are inimical to the rights of mankind, are putting forth all their exertions to obtain an ascendancy throughout the land, and to rule with uncontrolled sway over the bodies and consciences of the people. This effort on their part has produced a strong re-action in a large portion of the community, who are unwilling to surrender up their rights and liberties without making some efforts to preserve them. Thus, then, is laid the ground work of a collision and open contest, which will continue to spread and increase, till one or the other of the contending parties must fall or be put down.

Unfortunately, such is the arrogance, hypocrisy, and corruption of the clergy and their partizans, that thousands are rejecting christianity on their account. Not discriminating between the principles of the gospel and the conduct of a corrupt and mercenary priesthood (as far removed from christianity as infidelity itself) they think the only way to rid themselves of an assuming and dangerous class of men, is by renouncing the religion which they profess to support. This, although it has proved a common, is a most lamentable mistake, as it paralyzes the efforts of many of the truest friends to liberty, and prevents that cordiality of feeling and union of action among the friends of liberty, so needful, if not absolutely necessary in seasons of great peril and danger.

It is plain to every candid observer, that the priesthood and their partizans at this time, are doing nothing for the morals and welfare of society, but are only seeking to promote their own interest and aggrandizement. If people, therefore, wish a vestige of true religion to remain (for the priesthood will not alter for the better) they must stand aloof from the present priesthood as much as from infidelity or atheism itself. Indeed, it is the corrupt and arrogant conduct of the cler-

gy at this time, as in all former times, that has caused infidelity to spring up and thrive in the land.

There is *one way* and *only one*, to put an end to the threatening danger, and save the country and the cause of true religion from ruin; and that is to cease to give one cent to the present priesthood or to any of their schemes, and to seek in reality and truth to become a true christian. Then will every ground for rejecting Christianity be at an end, and no weapon formed against it will prosper. If this is not done, the priesthood ere long will establish its iron sceptre over us, as in Spain and Italy, or else infidelity will overrun the land. One or the other of these events are drawing on apace.

Under these circumstances, those who give money to the priesthood, or to any of their schemes, are among the greatest enemies to the country and to the cause of true religion, and they are helping to bring ruin and destruction on us in the most direct and certain way that it is possible to be done.—These views are expressed under the fullest conviction of their correctness, and with the best wishes for the cause of christianity and the welfare of mankind. If unheeded, we can only lament the consequences that must follow, and which will be seen and realized in all their weight of anguish and suffering when hope and relief must be sought in vain.

#### FULFILMENT OF PROPHECY, OR THE TURKISH EMPIRE.

The events which have lately taken place with respect to the Turkish Empire, seem well calculated gradually to diminish and finally destroy the authority and existence of that kingdom. This will correspond with the prediction concerning it under the name of the *great river Euphrates*, whose waters are *to be dried up*. It was stated in our number of January last, that the expression *drying up*, would seem to imply a *gradual, and not a sudden decay and consumption of its authority and existence*, and consequently, that neither Russia nor any other nation would destroy the Turkish Empire by any *sudden incursion*.



or invasion.\* Future events will confirm the prediction. The vial has been poured out, and the process of *drying up* will follow, in order, it would seem, to prepare the way for the kings of the east, or eastern nations, to march forward to some awful and tremendous conflict, commonly called the great battle of Armageddon, which will probably be fought some where in the borders of Palestine.

We have no other means of obtaining a knowledge of future events, and of what is yet to take place, but by prophecy; and every item of Scripture prophecy will most assuredly be fulfilled according as it has been foretold or predicted.

The most important event connected with the *drying up* of the great river Euphrates, or the dissolution of the Turkish Empire, is the *three unclean spirits which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty*. These evil spirits or agents will put the whole world into one general commotion, deprive people of nearly every particle of goodness, and finally gather the nations together for one of the most general and sanguinary contests that was ever witnessed since men were on the earth. The full accomplishment of God's judgments upon a wicked and degenerate world will take place at this period, and a new and better order of things will succeed; wars and fighting of every kind will cease; man will no longer be the enemy of his fellow man, and peace and happiness will overspread the earth. Until the period of the tremendous conflict above alluded to, the greater part of mankind will only get worse and worse, and fully prepare themselves for the calamities and judgments that will come upon them. In the language of prophecy, the *grapes of the vine of the earth*, or corrupt churches, will become *fully ripe*, and the clusters thereof will be gathered by the sickle of divine justice, and *cast into the great wine-press of the wrath of God*, and it will be trodden 'without the city;' (without the pale of the Church, or what are called Christian nations) and blood will come out of the *wine-press, even unto the horse-bridles, by the space of 1600 furlongs*—just the extent, it is said, of ancient Palestine; as if this great and sanguinary contest should take place in that country.

\* For the rise of the present Turkish power and its conquests, see the *loosing of the four angels*, which were bound in the *great river Euphrates*. Rev. ix. 14.

Some other views respecting certain prophecies would have been given, were there not so many vague and inconsistent conjectures put forth as to discredit those which rest on a more sure and substantial basis. It will not, however, be many years, before the fulfilment of prophecies will be so marked and striking, that there will be no room left to doubt their divine origin, or mistake their application.

#### METHODISTS & PRESBYTERIANS.

The Methodist Conference of Upper Canada, have determined to establish a college in York, for the education of students in Divinity. A printing office, newspaper, bookstore and bindery, will also be called into existence by the same body in that city.

A Presbytery in Upper Canada, also have it in contemplation to establish a seminary in York, to which end that body will delegate two clergymen to the United States, to solicit aid in books and money towards the completion of their plan.

[U. S. Gazette.]

[From Priestcraft Exposed.]

The following is an extract from a letter of a distant subscriber:

"Your valuable paper creates considerable uneasiness among the Clergymen of this county. One of them a few Sundays since, condescended to denounce it from the Pulpit while preaching a Missionary Sermon—he threatened to have a *certain Post Master* turned out of office for receiving it, when the *Post Master in his town* was at the same time receiving religious tracts for gratuitous distribution, free of postage, and also contributions for missionary purposes, through the same channel.

A duel was lately fought in a village near Grenoble, France, between a *priest* and two officers—one duel succeeded the other. The first officer that fought was wounded and conveyed to the hospital—the other officer was killed. They fought with swords. The priest related the whole affair to the Bishop of Grenoble, who ordered him to retire to the Seminary. The priest and one of the officers had struck each other before the duel took place.

*American Sunday School Union*.—We learn from a late number of the "Philadelphia," a Presbyterian paper printed in this city, that the American Sunday School Union Society are paying to Missionaries, Agents, and Assistants, for the

present year, not less than 12,000 dollars, though all the salaries, we are told, are very low.

The Editor of the Wilmington (Del.) Gazette says that the Jackson candidate for governor of that state, lost his election because he favoured the proposals to stop the U. S. Mail on Sunday. [*U.S. Gazette.*]

The *Analectic Calender* for 1830, published by the Editors of Priestcraft Exposed, containing 36 pages, is sold for 3½ dollars per hundred. We have none on hand, having sent to a friend the only copy we received; but being a periodical, the postage from Lockport, N. Y. to any part of the Union, will be but 2½ cents each; and the remission of one dollar, without paying postage (leaving that to be deducted) would introduce a few into a neighbourhood in any part of the United States.

*Journal of Health.*—A new publication, under this title, has lately commenced in this city, conducted by an Association of Physicians. The primary object of the work is to point out the *means of preserving health and preventing disease*. It has already obtained an extensive circulation, and promises to be a very useful publication. It is issued on the second and fourth Wednesday of every month, at 1 dollar 25 cents in advance. J. Dobson, 108 Chestnut street, Philadelphia, is Agent.

[*From Priestcraft Exposed.*]

We have received the last number of vol. i. of the "Free Meetings Advocate," and regret to learn that its able Editor, Mr. W. Andrews, has suspended its publication for the present. It has been thus far ably conducted. It is a work which is much needed at the present time, and we hope the Editor will see proper to resume its publication. The present is a time which calls loudly for the active exertions of every friend to civil and religious liberty.

[*From the same.*]

The plans of the clergy have matured sufficiently, to convince any one who will be at the trouble of examining them, that their only tendency is to aggrandize one portion of the people, and reduce the other to a state of vassalage. These plans are precisely of the character of those which have enslaved the old world for centuries; and while this truth cannot be questioned, why do the people continue to pass them by unnoticed? Is it not true

that from one end of this continent to the other, a perfect system of operation is kept up? A missionary departs from Canada and goes to Philadelphia, to beg for the *Indians* near Montreal! While another from Philadelphia goes to Montreal to beg money, to supply the *heathen* in Pennsylvania with Bibles and Tracts!

We do not deny that the missionaries desire to convert every soul on earth: but it is a conversion, the tendency of which, is the aggrandizement of the priesthood. This they cannot deny—if they do, we will look about at their converts, and defy them to produce a *single individual*, who has not been required to give them money, as a proof of his *substantial* conversion!

The clergy have rode triumphantly long enough, and the people are getting tired of having a contribution bag thrust in their faces.

*The Law of Kindness, and Law of Force.*

There are two ways of putting down and quieting opposition—the *law of kindness* and the *law of force*. The *law of force* is resorted to by despots and tyrants—the *law of kindness*, with an amendment of all evils causing complaint and opposition, is that which is always employed by the virtuous and the good.

*A Warrior's opinion of War.*—The following is singular language to be used by a brother of Napoleon. It is from Louis Bonaparte's answer to Sir Walter Scott.

"I have been enthusiastic and joyful as any one after a victory; but I also confess that the sight of a battle field has not only struck me with horror, but even turned me sick; and now that I am advanced in life, I cannot understand any more than I could at fifteen years of age, how beings, who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding, but in putting an end to each others' existence, as if TIME did not himself do this with sufficient rapidity! What I thought at fifteen years of age, I still think—'wars with the pain of death, which society draws upon itself, are but organized barbarisms, an inheritance of the savage state,' disguised or ornamented by ingenious institutions and false eloquence."

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